The Julian Ship Or Pauls Transportation to Rome.

Were I a Julius, I· de Chuse a Wrack With Paul.
Rather Then Ceſar's· Seat. Or Crown Imperiall

XUM

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The Explanation of the Frontiſpiece.

THE *Ship*'s the Popiſh Crew, which would Tranſport the Realm.
Paul's the Church Reform'd; *Ariſtarch*, his Royal Friend at *Helm*.
Julius the *Roman* Captain, Proud *Nero*'s Miniſter.
Luke, *Paul*'s Evangeliſt, and Hiſtoriographer.
The Ship may Split with Plots, The Wind's Conſpire her Doom.
To *Paul*, and to his Faithful Friends, no harm, no loſs, not of an hair ſhall come.

Mirmah, *Maromah*, *Maroum*.
Three Diſcourſes by the ſame Author, concerning *Romiſh* and Proteſtant Witneſſes, peculiarly in Relation to the *Popiſh* Plot diſcover'd, *Anno* 1678. and containing a New and certain Diſcovery of the *Pope*'s being the Anti-Chriſt, whoſe Number of his Name is 666. And of the Deſtruction of *Rome*. To be ſold by *Ben. Billingſley* at the *Printing-Preſs* in *Cornhil*.

XUM

3.

THE Julian SHIP: OR Paul's Transportation TO ROME.

A Discourse on *ACTS* 27. 15. Made on *March* 20, 16$\frac{8}{9}$, the Sunday before the Last Parliament's Meeting at *Oxford.*

By *WIL. RAMSAY* Esq; B. D. And then Lecturer in *Isleworth* in *Middlesex.*

Printed because of false Breviat's, spread about in CITY and COUNTRY to Traduce the Author as FANATICALL; but who as a Preacher of PEACE, did always Commend and Improve these following Texts.

Rom. 12. 9. *Let Love be without Dissimulation.*
Ver. 16. *Be of the same Mind one towards another.*
Gal. 5. 15. *If ye bite and devour One-another, take heed that ye be not consumed One of another.*
1 Pet. 2. 17. *Honour all Men. Love the Brotherhood. Fear God. Honour the King.*

LONDON,
Printed for *Benj. Billingsley*, at the *Printing-Press* in the *Piazza* of the *Royal Exchange* in *Cornhil.* 1681.

TO THE GENTRY AND CLERGY.

Gentlemen, and Brethren,

I Have a Neceſſity, and aſſume the Liberty to ſalute you both under One Title, and in One Epiſtle, aſſuring my ſelf, that I ſhall find no leſs meaſure of Candour and Love, than of Cenſure and Judgment from you both. I cannot fear but the Engliſh Nation, however debauch'd the Age may be, affords a glorious Hoſt of right Spirited Men, who keep their Ancient ſtation of true Honour and Piety, and are alwayes ready with Courage and Cheer to defend the Rights of both, againſt that vile Scum of the boyling times, men who ſeek gain from Infamy, from Infamy inherent in themſelves, and from ſpots of infamy which they itch to rub upon others, eſpecially on ſuch whoſe integrity is vital, and has an active Influence, and renders every baſe thing Odious.

I willingly take my refuge to you, that the world may know, how much I abhor the baseness of a false Spirit. This I must do; not for my private right only, but for the right of my Name, whereof I am chief in England *(and I think it no whit degraded by my Ministry, or by any Sufferings for it) which was never stain'd with the least spot of Disloyalty or Dishonour, and shall never be spotted by any Degeneracy of mine. It has been signaliz'd with most Royal marks of Honour, witness the Right hand in my Scutcheon with this Motto,* Hac dextra Vindex Principis & Patriæ, *for which I have the Broad Seal of* England. *In Our late Soveraign's Warrs, My Father spent a considerable Estate in raising forces for the Royal Aid, and the Remainder was so engaged, that I now suffer a total loss of it; yet I repent not, but readily spend my self in his Majesty's Service, in which I am most unworthily misrepresented by some. I hazarded my life in three sharp engagements in Ship with the Earl of* Ossory, *who honour'd me with his favour ever after, and Letters, and Title of his Chaplain, and by his Lordships commendation I was placed in a very beneficial portion of the Church in the Island of* Barbadoes, *where I labour'd in the* Indian *Fires four years, planted Conformity, silenced the Quakers, after many publick Combats, and bodily dangers, reduced hundreds to the Church, and return'd not till forced for want of health, resigning freely a living of three hundred* per annum. *For all which, I have the Testimony of Sir* Jonathan Atkins *his Majesty's most Worthy Governour there, and his ever most Loyal and approved Martialist, whose Chaplain I went.*

Since my return, finding two Enemies of Church and State, Popery *and* Dissention, *I have most heartily and laboriously oppos'd both, and that, as I am perswaded, with*

with the moſt proper means: and if any man, of whatſoever ſide, can inform me better, I *ſhall inſtantly embrace his inſtruction.* I *could never perſwade my ſelf, that railing againſt Mr.* Calvin, *or againſt* Geneva, *or blowing out anger and Paſſion, and ſounding forth perſecution againſt Diſſenters, was or can ever be a proper means to do any good. On the Contrary,* I *have found by certain Trial and by many Experiments of ten years time, that Apoſtolical Moderation, and Peaceable Perſwaſion with thoſe Arguments of peace which the Goſpel moſt abundantly affords, is an effectual way to reduce the moſt to Unity. And having followed this way more ſtrictly above two years in* Thiſtleworth *Pariſh,* I *found no ſmall number of Diſſenting and Diſ-ſatisfied Souls won to a hearty and frequent Communion, even at the Table of Love.*

But this very thing, that many Fanaticks (as they ſpake) followed me, became as a Crime, and ſome buſie Sycophants turn'd Informers, at Court and Cathedral, that I *led a Faction, and made the Church a Meeting-Houſe; and they carried on this Calumny ſo cloſe and clandeſtinely that* I *could not ſuſpect it, till* I *found my ſelf ſupplanted, and ſcarce then could* I *beat out the buſineſs.*

I *therefore now declare to the Whole Church, that* I *never uſed any unlawful means or perſwaſion, nor the leaſt Diſloyal motive, to make a Congregation, or to gain the favour of any perſon, much leſs of a party.* I *Conform'd entirely to the Church of* England *in all things, eſpecially in the Doctrine of the* 39 *Articles.* I *uſed no means to gain applauſe of any, but Chriſtian Moderation, as becomes a Preacher of the Goſpel. And* I *dare confer above* 200 *Sermons which* I *Preach'd in* Iſleworth *Church, for as Practical and Seaſonable and Loyal Diſcourſes, as*

any

any other man has Preach'd, or as the times required. The only Sermons which are objected against me are this present and three more already printed: and I was constrain'd to print this of St. Paul's *Voyage, for some had spred in City and Country most false and scandalous Brevates, which were not taken from my mouth, as themselves confess, but were made in Company afterwards from weak Memories and Unsound Heads, and with what ingredient of Prejudice and Malice, I leave to God and others to Judge. I therefore desire to be excus'd, as Printing it altogether upon constraint, to avoid or avert, or at least to allay a greater evil of Mis-reputation.*

I also intreat, that my design in Preaching that Sermon may be understood, which appears from the final drift of it, which was to move the People to most earnest Prayer, that God would Unite Our King and his Parliament, contrary to the manifest endeavours of the Papists. For I alwayes esteem'd it the most dangerous and chief part of the Popish Plot to disturb the close Union and sweet Agreement of the King and his Parliament, without which neither Our Church, nor our State can Flourish or Prosper. And without doubt this is One of his Majesty's greatest Griefs, as his most gracious Declaration does intimate, that he was constrain'd to make so many Dissolutions and so short Sessions. As for the Reasons or Political Causes of these, I alwayes thought them above the Sphere of a private Man. But, as our Enemies rejoyce in these things, I think we ought all to mourn, and to beg of God with publick and private Prayers and most unanimous Supplications, that he will please in due season to unite and strengthen the States of the Realm.

As to my other three Sermons, of Mirmah, Maromah, *and* Maroum, *the matter of them being wholly new*

(though

(*though the aſſertion Ancient and Orthodox*) I *judg'd it neceſſary to print them to prevent the ſtrange Accounts which many gave of them. The Aſſertion is this*, That the Popiſh Principles and Practices maketh Witneſſes of the late Plot moſt Credible, that the Evidence of things has been ſo great that we ought to believe the Matter of Fact, if not with a Divine Faith, at leaſt with all the Aſſurance of a Humane and Moral Faith: That the Pope is the Antichriſt, that very Apocalyptical Beaſt, the Number of whoſe Name is 666. That the next thing to be fulfilled, in the Apocalyptical Order of the ſeven Vials, is the fiery deſtruction of *Rome*, that the time is very near; and in moſt probable account to be fulfilled in this Generation or Century.

Theſe things, as to the Aſſertion, are agreeable to all Reform'd Divines of Note; eſpecially the Ancient Divines and Biſhops of England, *and of King* James *his time. Yet I wonder to hear ſome Murmur, as if now Divines were better inform'd of the Pope, and cannot think him a Beaſt or the Antichriſt: if any Divine be ſo perſwaded, My Sermons are the more neceſſary for his ſake. As for the matter in which I handle and prove theſe aſſertions, which is the Name of* Maroum, *and that ſingular Prophecy of* Iſaiah, *chap.* 24. 21. *I think that matter was never touched before to the ſame purpoſe, and I think the Name of Antichriſt, to which that Number belongs, was never diſcover'd before, though thouſands of brains have been buſie in ſearch of it; and* I *think the diſcovery* I *made, is the Divine truth, and that* Wiſdom of God, *which St.* John *commends to every man* that hath underſtanding, *Rev.* 13. 18. *which ought not to be kept hid.*

Wherefore

Wherefore I again commend thoſe Diſcourſes to the Whole Church of God, as being of great Conſequence and of comfortable Uſe, eſpecially in theſe times. And I do this again, with the more earneſt heart, becauſe I have found of a Truth, that the diſcovery is ſound and effectual and triumphs over all contradiction and diſpute. Neither let any man deſpiſe it for my Perſon, for God did wonderfully call me from mine infancy to this profeſſion, the firſt of my Family that was of it: and I have ſpent above thirty years in the Study of Languages and Sciences, but chiefly of the holy Scriptures which I have known from a Child, and to which as the chief means I aſcribe (next to the Grace of Jeſus Chriſt) my Faith and Knowledge of Salvation.

In fine, I deſire the Favour and Civility of all ingenuous men, not to ſuffer the abuſes of idle and empty Talkers, much leſs the injuries of buſie, pragmatical Sycophants, to leſſen that Juſt Reputation of Godly Sincerity and Loyalty, which (as all my Name before me) I purſue and hope to poſſeſs by due and proper means, as being with cordial Affection and unſhaken Conſtancy,

Gentlemen and Brethren,

Your faithful Brother and

Servant in Chriſt Jeſus,

W. Ramſay.

Thiſtleworth, *Nov.* 14, Anno Chriſti 1681.

ACT.

ACT. 27. 15.

And when the Ship was caught, and could not bear up into the Wind, we let her drive.

THE Trope is frequent in Scripture, that the Church is Typed by a Ship. As by *Noah's Ark*, Gen. 6. *By the Ship in the midſt of the Sea*, Mat. 8. 23. and 14. 24. and Rev. 8. 9. Churches are called Ships. And the body of every Church is call'd its *Nave*. So the Now-Church of *England* ſeems to be aptly repreſented by this Ship of St. *Paul* in the Text, which being caught with a Tempeſtuous Wind, called *Euroclydon*, could not bear up into Wind; but was driven at the mercy of the Maſter of the Winds. This will appear by all the Circumſtances related of this Ship in this preſent Chapter. Only I muſt firſt premiſe,

That the Now-Church of *England* may be taken,

Firſt, In a Common ſenſe, as it includes all called Proteſtants: Or,

Secondly, In a ſelect ſenſe, as it includes only true Proteſtants.

Thirdly, In a Malignant ſenſe, as it includes only

Papists or Popishly affected Ones. Or,

Fourthly, In a National sense, as it includes all *English* Subjects. We shall use it sometimes in One, sometimes in another sense, as the Circumstances require.

The Circumstances are principally five, 1. What Persons aboard? 2. Whither Bound? 3. What Built? 4. What Course? 5. What Wind?

1. The Persons Aboard, are of three sorts. 1. We find *Paul* and *Luke* and *Aristarchus*, ver. 1, 2. *Paul* was the great Apostle and Doctor of the Nations. *Luke* was the great Evangelist and Scribe of the Holy Gospel. *Aristarchus* was a Noble *Macedonian*, and a Zealous Christian of *Thessalonica*, who Travell'd with St. *Paul*, and St. *Luke*, to defray their Temporal Charges, to guard them from Injuries, and to help them in all things for the Gospels sake. These three Persons represent unto us the Now-Church of *England* in the select sense, Apostolical and Evangelical.

Aristarchus, interpreted, signifies *a most Excellent Prince*, as *is* our Most Gracious and Soveraign Defender of the Faith, whom God preserve, and by him and with him, Our *Paul* and our *Luke*. *Aristarchus* may also represent unto us whatsoever Wise and Christian Statesman or Patriot, who for his Faithfulness to his Country, is as a Noble *Macedonian*; and for his Zeal in Religion, and Aid to the Protestant Ministry, is as a Pious *Thessalonian*. Also *Thessalonica* was the Metropolis of *Macedonia*, and had its Name from its Victories: so it may represent our Great and Victorious City of *London*, whose Victory now shines over and out of the Fires of her Enemies. In fine, every Protestant Citizen and Country-man is a Religious *Macedonian* or *Thessalonian* in the ship of St. *Paul*, Guarding and

and Attending Our *Paul*, Our *Luke*, Our *Aristarchus*, Our Church, Our Gospel, Our Government.

A second sort of Persons we find, *ver.* 1. and 42. *Julius* a Centurion, the Commander of the ship, with his Souldiers of *Augustus*'s band: to which we may joyn, the Pilot and Master of the Ship, with the Sailers and Mariners and the whole Ships Crew, *ver.* 11. and 30. These represent the Church of *England* in the Malignant sense, that is, the *Popish* Church, or *Romish* Party among us. For *Julius* was the Minister of the *Roman* Emperour, who then was the Cruel *Nero*, and, together with the other Pagan Emperours, is by St. *John* called *The Red Dragon*, because made Red with the Bloud of Christians: Which *Red Dragon gave his Power and Seat and great Authority to the Beast*, the Pope, *Rev.* 13. 1, 2. Then *Julius* the Centurion aptly represents every *Popish* Power, or Civil *Romish* Minister among us; and his Souldiers the *Popish* Laity, Hirelings or Pensioners, or whatsover *Popish* instruments or helps. The Pilot and Master, and Ships-Crew, represent more properly the *Popish* Clergy with their Adherents, and all that are *Popishly* affected. In Relation to the present great *Popish* Plot; *Julius* imports the Chief Civil-Agent therein; the Pilot and Master, the Chief-spiritual Ones. Only mark, *This* Julius *was no* Cæsar, *and we pray God avert such a Judgement from us*, that ever any *Cæsar* should be such a *Julius*.

There was a third sort of persons in the Ship. There were with *Paul*, *certain other Prisoners*, ver. 1. These, joyn'd with St. *Paul* and his Company, may represent the Church of *England* in the Common sense, as it in-

cludes all that are called *Proteſtants*. But if we take all theſe ſorts of perſons together, that is, all that are Aboard the ſhip, they repreſent the Church of *England* in the National ſenſe, that is, the whole *Engliſh* Nation. So much for the firſt Circumſtance, *who are Aboard?*

The ſecond Circumſtance is, *Whither bound?* We need not hale them. For we may read afar off, as it were in their Fore-Caſtle, in the greateſt Characters, *ver.* 1. *It was determin'd that we ſhould ſail into* Italy. It was determin'd that the Whole Nation of us, The Now-Church of *England* in the largeſt ſenſe, ſhould go to *Rome*. *Julius* the Commander of the Ship had receiv'd Commiſſion for this, which he durſt not neglect or diſobey; for he could not anſwer ſuch a default before his Lord, *Auguſtus Nero*. It was determin'd (the *Chap.* before) by *Porcius Feſtus*, by King *Agrippa*, and by *Bernice*, that we ſhould all ſail into *Italy* to *Rome*, that we ſhould all be ſhipt together and tranſported to *Popery*. The *French Agrippa*, and the Pompous *Berenice*, were thus kind unto us. And what was *Father le Cheeſe*, *Agrippa's* Confeſſor, but a well fed *Porcius Feſtus?* And was not *Colcman* at leaſt, their moſt humble *Julius?* Have we not the Letters of his Commiſſion taken from his own hands and confeſt with his own Mouth? in which it was fully determin'd, that we ſhould all ſail into *Italy*. That the whole Nation of us ſhould ſerve *Auguſtus Nero*, or the Beaſt in his ſtead. That the beaſt ſhould receive his power again over us, which alaſs! he has loſt ſo long. That we ſhould worſhip him with a new Zeal, and that for his ſake we ſhould ſet up his Image over us, that is, a *Popiſh* power; in which we need fear nothing, but two things. An

Arbitrary

Arbitrary Rule to deſtroy our bodies, that is, our Lives and Liberties at Pleaſure: and an Antichriſtian Religion to deſtroy our Souls of Neceſſity. This is the ſecond circumſtance. *It was determin'd we ſhould ſail into* Italy.

The third Circumſtance is, of *What built the Ship*, or, *whence the Ship?* We find it *ver.* 2. Firſt, *we entered into a ſhip of Adramyttium.* The Original Word, is *Chadermouth*, which the Greeks mollifying, pronounce *Adramuttion.* It's compounded of *Chader*, a *Conclave* or privy Room, and *Mouth*, Death. So that the ſhips name was, *the Conclave of Death*, as if we would call it *Portmouth*, the Port of Death; *Mouth* ſignifying Death in the *Hebrew.* Therefore this ſhip of St. *Paul* doth rightly repreſent unto us that ſhip of the Plot which was built in the Jeſuits Conclave; or, which is all One, in the Conclave of *Rome*, to us the Conclave of Death. For there we were all ſhipt for death, both Bodily and Spiritual, Temporal and Eternal. Our Enemies had made themſelves ſure of us. Their ſhip was ſo well built, their plot was ſo well laid, that they counted us as much their Priſoners, having got us into their *Chadermouth*, as *Julius* accounted *Paul* and his Fellows his Priſoners, when he had put them into this ſhip of *Adramyttium. I dare engage my Life for a Sacrifice*, ſays *Coleman* to *Porcius Feſtus*, *if we ſucceed not* &c. And his Word was made true, but not to his own Mind. But mind now, whom had they ſhip't in this ſhip of Death? Not only *Paul* and *Luke*, but alſo *Ariſtarchus* our Soverain Lord, the beſt of Princes; and with him, every Noble *Macedonian*, every faithful Patriot; every Chriſtian *Theſſalonian*, every zealous Citizen and Proteſtant. *Theſſalonica* it ſelf, they devoted

voted to the Flames. They ſucceeded in that: they burnt our faireſt Proteſtant City: but ſhe coming victorious with double Glory out of the midſt of the *Popiſh* Furnace, ſhe prov'd her ſelf a *Theſſalonica* indeed. In a word, the Whole Nation was put into this ſhip, *their Chadermouth*, to be tranſported to *Rome* or Death or Hell: yet *Paul* and *Luke* and *Ariſtarchus*, that is, *only Our Chief and beſt Ones*, were markt out for preſents to *Nero*, for ſacrifices to his holy power. And we ſhall ſee wonders in their Reſcue. For ſee we,

The fourth Circumſtance, *what courſe* the ſhip ſteers? Not what courſe the Commander had deviſed, or the Sailers. For then we had all been undone, and carried to *Rome* before this. For ver. 2. *They meant to ſail by the Coaſts of* Aſia, in which coaſts was Built that *Adramyttion*, that *Portſmouth*, that door of death which was prepared for us, there they had chalkt out an infallible way of deſtruction for us all. But God regarded his ſervants in this Ship: and for his Church and Goſpels-ſake he ſteer'd his *Paul*, and his *Luke* another way. He brought them firſt to *Sidon*, to *Agrippa*'s Confederates, and gave *Paul* favour even in the eyes of *Julius*, and no few friends in *Sidon*, ver. 3. So God rais'd us up friends to help us from amidſt our Death-plotting Enemies. *From Sidon, Julius thought to ſail ſtraight to Myra*: he miſtook it for a *Roman* word, and thought to work *wonders* in a moment. But the God of *Paul* countermanded the Winds, and ſteer'd them under *Cyprus*, and over the Sea of *Cilicia* and *Pamphylia*, ver. 4, 5, led them a way which they thought not of, for *the way of the wicked the Lord turned upſide down*, Pſal. 146. 9. at length by his permiſſion they came to *Myra in Lycia*: where this firſt ſhip, having

having ſerv'd *Paul* more than *Julius*, finiſhed its courſe. So has our God made the *Popiſh* Plotters to ſerve moſt wonderfully the Goſpel's turn, even while they ſought to deſtroy it. The Parallel of this firſt ſhip ſeems to reach as far as the matter of Toleration, procured by Our *Engliſh Julian's*: by which they doubted not to Hobgoble us all, to ſhip us and tranſport us, as ſo many ſtock-fiſh, and to ſell us to *Rome* at what rate they pleas'd. But that ſhip, *their Chadermouth* failing them,

The ſacred Hiſtory tells us, *ver.* 6. That at *Myra* in *Lycia*, *Julius found a ſhip of* Alexandria, *ſailing into* Italy, *and put us therein*. *Myra*, from the Greek is interpreted a place of Myrrh; and *Lycia* a place of Wolves. Myrrh is a funeral Odorament, and the Wolves of our Land are the Plotters of *Rome*. Then *Myra* in *Lycia* was that *funeral* Conſult of *Wolves*, that is, of the Jeſuits: in which they had bound up together as in a funeral Bundle, the ſacred Life of our King, with the lives of our *Pauls*, of our *Luke's*, of all our *Ariſtarchus's*, of every noble *Macedonian*, of every zealous *Theſſalonian* among us. This was their *Alexandria*, in which they thought to conquer all. In this ſhip, ſays St. *Luke* ver. 7. *We ſail'd ſlowly many dayes, over-againſt* Cnidus, *under* Crete, *over-againſt* Salmone, and after much adoe, came *to the fair havens, nigh whereunto was the City of Laſea*. Of theſe places, Obſerve, Firſt of *Crete*, Tit. 1. 12. Κρῆτες ἀεὶ ψεῦσται, &c. *The Cretans are always Liars, evil Beaſts, Idle-bellies*. *Cnidus* interpreted imports the Art of ſlandering, *Salmone* of flatterring, *Laſea* of Fraud, ſubtle, and fox-like Circumvention. All theſe put together, lying, ſlandering, flattering, fraud, ſubtlety, diſſimulation,

circum-

circumvention, repreſent unto us the Myſtery of Jeſuitiſm, with which (as with the Devil's Compaſs) they ſteered their *Alexandria*, ſailing ſlowly many dayes, till with much ado they came to the fair Havens of ſome vain and preſumptuous hopes.

For in the height of their *Alexandrian* hope, behold what befell them and their *Alexandria*: Their wicked, horrid and plagiary deſign againſt *Paul* and *Luke* and *Ariſtarchus*, againſt King and Church and State, was ſtrangely diſcover'd and brought into light. And our gracious *Paul* according to his excellent ſpirit advis'd our *Julius* and his Company to deſiſt and proceed no farther. His Reaſons you have *ver.* 9, 10. Firſt, *that the time of ſailing was now ſpent, and ſailing was very dangerous.* For the *Jewiſh* Faſt of *September* was over, at which time of year, Our *Popiſh* Plot was fully diſcover'd. *Paul* alſo told them, that the event of a farther *Voyage would be with much hurt and dammage not only of lading and ſhip, but alſo of their lives.* This diſcovery being made, and that by the help of their own Confederates, was ſurely ſufficient to make them deſiſt, had not more than a deviliſh wickedneſs wholly poſſeſt and over-rul'd them. But mark the deviliſh Obduracy of the *Popiſh* Clergy.

For *ver.* 11, 12. The Pilot and Maſter of the ſhip with the Company of Sailers and Seamen, that is, the *Popiſh Clergy*, *Cardinals*, *Provincials*, and other *Jeſuits* and *Prieſts* ſuffer'd not *Julius* to hearken to *Paul*; but gave him all hopes of the beſt ſucceſs, and that they might yet obtain their purpoſe, and find a commodious Haven to winter in, even *Phenice* in *Crete*. In this they all joyn'd Votes and Voices, and prevail'd with *Julius* that he conſented to them, and would not hearken

hearken to *Paul*, and ſo their deſign for *Phenice* was concluded. What this *Phenice* in *Crete* imports, is not hard to unridle. *Crete*, as St. *Paul* told us, is the famous ſeat of Liars; and *Phenice*, that eſpecially which is in *Crete*, is famous for that credit, which the *Romans* themſelves call *fidem Punicam*, *Phenicean credit*, which never fails to fail. Then *Phenice in Crete*, is lye in lye, plot in plot, fraud upon fraud, a plot of plots. This was the Popiſh *Alexandrian* plot. They reſolv'd and it was determin'd, that although their *Chadermouth* fail'd, yet their *Alexandria* ſhould not. The reſult of the Conſult was to deny, and abjure the diſcover'd plot with ſuch impudence, that Heaven and Earth could not poſſibly believe: and not only ſo, but their Reſolution was this, while they denied their own plot with a *Cretian* lye, that at the ſame time they would lay a worſe plot at the Proteſtant door with a *Phenician* lye. This was their *Phenice* in *Creet*. And this was a very cunning and ſubtle Haven for them to Winter in. Therefore *ver.* 12. This Haven is ſaid to *lye toward the South-weſt and North-Weſt*: that is, in the form of an half Moon, within which their *Alexandria* might have winter'd ſafe and ſecure from all Wind and Weather, and could they have got in here, they had ſav'd themſelves, and had carried us all, Our *Paul's*, our *Luke's*, and our *Ariſtarchus's*, Our Church and State to *Rome*. But God forbad ſuch a thing: yet they went very far toward it; they ſail'd very fair for it a while, with a fair ſouth-gale. For as you have *ver.* 13. *The ſouth-wind blew ſoftly upon them, and ſuppoſing they had obtain'd their purpoſe, looſing from the fair havens, they ſail'd cloſe by Crete*, their beloved land, *ſed prævenit jactum anchoræ Deus*. But

It was not long, till *ver.* 14. *There arose against them a tempestuous wind, called* Euroclydon. This was the breath of *Jehovah* our God, which blew our Enemies from their expected port, from their refuge of Lies, from their dear *Phenice*, and saved us from their base *Phenician* designs: which we consider with astonishment to the praise of Providence in the

Fifth Circumstance, *how they wind?* What is that *Euroclydon?* Many read it Ευρακυλων: and so the Latine renders it *Euro-aquilo.* The North-East wind. The Word seems to import much of the *American* Hurricane in it, which rising in the East, Whirles towards the North, and thence to the West, and gathering force round the Compass, comes to its fullest mischief in the South. However this is certain, it was *Eurotyphonicus.* was a sudden Violent, Tempestuous and Mighty Wind rising from the East, with which their *Alexandria* was so caught, that she could not bear up into the Wind, but was violently beaten from the desired *Phenice.* Now this disappointment was wonderful in our eyes. For they had brought their ship in sight of their *Phenice*, they had a fair soft south-gale for a time, they thought they had obtain'd their purpose, they had wip'd their mouths clean of the Plot, as if it had never touch'd their Lips, they denied it, they abhorr'd it, they curs'd it, they abjur'd it to very Death, they got Martyrs, not a few, zealous Martyrs for their Lye, they had made ridiculous, odious, infamous, all that should mutter against them; the Discoverers of the Plot were made the Plotters; Our *Paul's*, our *Luke's*, our *Aristarchus's*, even they were accused; the *Alexandrian*-Crew was every day heard loud in *Huzzah's.* *Phenice* was in their hearts, in their eyes, almost in their

their hands: they thought ſurely to Winter there, and the next ſpring to tranſport us all. Their Midwife Sham-plots, their *Cnidian*, *Salmonean*, *Laſcan*, *Cretian*, *Phenician* Lyes, Tricks, Jugglings, Conjurings, Equivocations, Mental Reſervations, Oral Prolations, Perjuries, Forgeries, precious Subornations, moſt holy bloody Oaths of Secreſie, but above all their ſtupendious, unparallell'd, miraculous Martyrdoms, which Heaven and Earth and Hell do admire, that ſo many men ſhould dye for a lye in envy to the Martyrs of Jeſus who dyed for the Truth. Theſe things, I ſay, made up their hopes ſo full and fair, that they doubted not to Winter in *Phenice*, and next ſpring to go where they pleas'd. But the Lord forbad. There came a North-Eaſt Wind from the Lord, and ſo beat upon their *Crete* that they utterly loſt all ſight and hope of *Phenice*. To be brief, this was the *Euroclydon* of the laſt Parliament, That Typhonical Wind which blew upon the Plot from the Tryal of *Stafford*: with which their *Alexandria* was caught, and could not bear up into the Wind any longer. This is the ſum of the Text, *and when the ſhip was caught and could not bear up into the Wind, we let her drive.* But you will ſay, Do not the Papiſts bear up into the Wind ſtill? I anſwer, No: but let us examine what follows the Text, and we'll find, they have given up themſelves to the Mercy of the Winds a long time; and are in a ſad drift, driven they know not whither, even whither the Maſter of the Winds ſhall drive them: and were it not that *Paul* and *Luke* and *Ariſtarchus* are in the ſhip, they had periſht long agoe. Time will not ſuffer me to be particular in all points. I muſt be content to obſerve one or two things.

First, That *ver.* 16. They were by that *Stafford-Euroclydon* ſuddenly driven under the Iſland *Clauda:* for being driven from their *Crete*, from their refuge of lies, they found their cauſe to halt fearfully. *Stafford* notwithſtanding his tougheſt ſtiffneſs fell, and *ver.* 17. *fearing leſt they ſhould fall into quick-ſands*, they were put to all their ſhifts, they took up their boat, uſed helps, undergirded their ſhip, took down their ſails, and being exceedingly toſt, they lightned the Ship, caſting out the very tackling, *ver.* 18, 19. &c. This ſignifies the *Popiſh* vain hopes and ſhifts in, and ſince the laſt Prorogation and Diſſolution: ſince which

We may ſay, that of *ver.* 20. *Neither Sun nor Stars in many dayes have appear'd unto us: and no ſmall tempeſt has laid (and yet lyeth) upon us: and* (had we not known our God) *all hope that we ſhould be ſaved had been taken away.* But, God be bleſt, we find, *ver.* 21. We have St. *Paul* to ſtand up in the midſt of us, to comfort and cheer us and to give us Aſſurance of that God whom he preaches, that he hath determin'd (contrary to our Enemies) to ſave us, that an hair of our head ſhall not periſh, *ver.* 22. *Now I exhort you to be of good cheer*, ſays *St. Paul, for there ſhall be no loſs of any mans Life among you, but of the Ship.* Two things he tells us,

1. *The ſhip ſhall be loſt*, that is, the Now-Church of *England* in the Malignant ſenſe, The *Popiſh* Church, the *Romiſh* Bottom, their truſty *Alexandria* ſhall be broken in pieces, it ſhall ſail no more in the *Engliſh* Seas. You may read, *ver.* 39. *The ſailers diſcovering a certain creek with a ſhore, thought to thruſt in the Ship there*, and to ſave themſelves and the Veſſel, and *ver.* 40. they made all ſhifts to do it: but *ver.* 41. *Falling into a place where two ſeas met, they ran the ſhip aground: and the forepart*

forepart ſtuck faſt and remained unmoveable, but the hinder part was broken with the violence of the waves, So now our *Popiſh* Sailers may perhaps have ſome hopes in the *Oxford* Creek and Shore, and may think to thruſt in their *Alexandria* there, and to ſave the Veſſel of their Plot. But I truſt rather the Word of St. *Paul*, *The Skip ſhall be loſt.* They'll find at *Oxford* two Seas meet, the Houſe of Lords, and the Houſe of Commons; there they ſhall run their *Alexandria* aground. The forepart ſhall ſtick faſt and remain unmoveable: their Chieftains ſhall ſtick where *Stafford* ſtuck. As for the hinderpart of the ſhip, the reſt of the *Popiſh* rout, that ſhall be broken in pieces with the violence of the Waves. Our *Engliſh* Seas will ſpue them out, and our Loyal ground will ſwallow themalive. And this is the loſs of the ſhip; to this ſhall the *Popiſh Alexandria* be driven by the Winds of the Lord our God. But of our lives who are in the ſhip, *Paul* tells us, *there ſhall be no loſs of any mans Life among you.* This is underſtood of the Now-Church of *England* in the ſelect ſenſe, as it includes all true Proteſtants. We muſt confeſs even they were, or now are in utmoſt danger: neither could they, nor yet can they ſave themſelves. *Paul* and *Luke* and *Ariſtarchus*, they were in the ſhip which was loſt, and when it was loſt and they ſuffer'd loſs with the ſhip: yea, they were in other peculiar danger, no leſs unavoidable than ſhipwrack, without God. For, *ver.* 42. *The Souldiers counſel was to kill the Priſoners*, and *Paul* in the firſt place. But God turn'd the heart of *Julius* to ſave *Paul*, and with *Paul* the reſt. So may the Lord turn the hearts of our *Popiſh Julius*'s to ſave our *Paul*'s, our *Luke*'s, our *Ariſtarchus*'s; Our Goſpel, Our Government. Therefore alſo even *Julius* and his

his Companions were ſaved with *Paul* and his Companions.

The Hiſtory tells us not that *Julius* became a Chriſtian, yet becauſe he befriended *Paul*, we have ſome hope of him, even ſo we have hope ſtill of the *Popiſh Julius's* among us; that not only their Lives but their Souls too may be ſaved with us. But to conclude all, let us mark. with what difficulty even *Paul* and his Company were ſaved.

Ver. 43. Thoſe that could ſwim, caſt themſelves firſt into the Sea, and got to land. The beſt among us may be put to ſwim for our lives: and if the ſea, wherein we muſt ſwim, prove not a Sea of bloud, which God of his infinite Mercy prevent, and avert by his Almighty power: yet certainly the Sea we muſt ſwim in, is very tempeſtuous, and the billows break higher and higher, till God ſhall rebuke them and bid them be ſtill. But alaſs! all cannot ſwim; ſome muſt be put to harder ſhifts. Therefore *ver.* 44. Thoſe that could not ſwim, *got ſome on boards, ſome on broken pieces of the ſhip, and ſo it came to paſs that they eſcaped all ſafe to land.* All! All! None loſt; no, not One of *two hundred threeſcore and ſixteen ſouls*, ver. 37. But pray mark

Who theſe all were? they were they who had *Paul* and *Luke* and *Ariſtarchus* with them. That is all who keep and obſerve the Apoſtolical and Evangelical Faith; and who maintain the Ariſtarchical, that is, the true, beſt, ancient, juſt and lawfully eſtabliſh't Government among us, which is by King and Parliament. God has joined theſe, no man muſt divide them. The Papiſts would take away the Parliament from the King, and God knows too many join with the Papiſts in this point, which is the greateſt point the

Papiſts

Papiſts can wiſh to gain. On the other hand, there be Commonwealth-men, who would take away the King from the Parliament: thoſe ſhall not be ſaved from the ſtorm, for they want an *Ariſtarchus* on their ſide. But let us with our *Paul*, and with our *Luke*, love and preſerve our *Ariſtarchus* to the laſt, for our *Ariſtarchus* both loves and ſerves us. This is one *Engliſh* Glory, *an Ariſtarchy*, not an *Ariſtocracy*, where many hold the Scepter; but an *Ariſtarchy*, where our Sovereign Lord and King is honour'd and obeyed of all as moſt excellent and ſupreme, as the anointed of the Lord among us. Whom we obey for the Lord's ſake according to his Laws, and the Laws of the Nation; and for whom we pray to the Lord, that he will keep him as the man of his right hand, making him a Ruler according to his own heart. Let us then cleave faithfully to our *Paul*, to our *Luke*, to our *Ariſtarchus*; and there ſhall not an hair fall from the head of any of us. Be what ye ought to be, be your ſelves, be true *Engliſhmen* and faithful Chriſtians: maintain the *Engliſh* Law, and the Proteſtant Faith; Give God, the King, and your Brethren their due: and I bid you with St. *Paul*, *Be of good cheer, for there ſhall be no loſs of any mans life among you, but of the ſhip.* The Popiſh *Alexandria* ſhall be broken in pieces. The forepart ſticks already faſt, the hinder part cannot hold long. However,

We are all in the hands of God; we are all at the Mercy of the Almighty. The Tempeſt of his wrath is ſtill upon us, even upon us, Our Sins continue it. 'Tis his Mercy we are not conſum'd. Repent we, Faſt we, Pray we with St. *Paul*, that the Angel of the Lord may be with us alſo, ſtrengthning us, guarding us, guiding us in the midſt of theſe raging Waters, which are ready to ſwallow us up. Let us call upon the Lord Jeſus, as his Diſciples did in the like caſe, *Mat.* 8. 25. *Awake Lord, ſave us, we periſh.*

He

He ſeems to ſleep and forſake us, becauſe indeed we have forſaken him, and have ſlept in our ſins a long time. Riſe we to Repentance, and he will riſe to Salvation; for he's ordained of God to be Our Saviour, to be our Refuge from the ſtorm, our hiding-place from the Wind, our Covert from the Tempeſt, even from this very Tempeſt, from this *Euroclydon*, which ſhall deſtroy his Enemies: but ſhall not touch the hair of the head of any man that faithfully truſteth in him. So underſtand we this Text, *And when the ſhip was caught, and could not bear up into the Wind, we let her drive.* Now with Tears of Repentance, and with Hearts of Faith, caſting our ſelves into the Arms of his Gracious Providence, let us with St. *Paul* bow our knees to the Father of our Lord Jeſus Chriſt and Pray for our ſelves and for the Whole Nation.

O *God, who doeſt whatever pleaſeth thee in Heaven and in Earth, in the Seas and in all deep places, who for our Example and great Conſolation didſt ſo wonderfully ſave from the tempeſtuous Winds and Seas, thy Servants* Paul *and* Luke *and* Ariſtarchus, *and a great multitude with them for thy Mercy's ſake. Look now we beſeech thee with thy wonted pity upon thy Church which is among us; Open the bowels of thy moſt tender compaſſions upon this ſinful and ungrateful Nation. Save us from the ſtorms of Popery, from the rage of Antichriſt, from the evils of our own ſins, which, if thou ſaveſt us not, ſhall prevail over us to utter deſtruction. O Lord, whatever loſs or damage of Temporal State we may ſuffer, ſuffer us not to make ſhipwrack of our Faith. A hair of our heads ſhall not fall without thy leave; O ſave our Souls for thy Mercies ſake. Save thy Flock, even for thine infinite Mercies in Jeſus Chriſt, to whom, with thy ſelf and Holy Spirit, be praiſe and honour for ever and ever more and more without end.* Amen.

FINIS.